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Chapter 24: On Al-Ridha"s Words about the Man from Syria and His Questions from the Commander of the Faithful (a.s.) in the Kufa Mosque

24–1 Abul Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al–Basri in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabala quoted on the authority of Abul Qasim Abdullah ibn Ahmad ibn Amer Al–Ta'ee, on the authority of his father, on the authority of Ali ibn Musa Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (al–Kazim) (a.s.), on the authority of his father Ja'far ibn Muhammad (as–Sadiq) (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al–Husayn ibn Ali (a.s.), "Ali ibn Abi Talib (a.s.) was in the Jami'a Mosque of Kufa. A man from Syria stood up and said, "O Commander of the Faithful! I have several questions." The Imam (a.s.) said, "Ask in order to understand. Do not ask in order to bother us." All the people were staring at them. The man asked, "Let me know what was that which the Sublime God created first." The Imam (a.s.) said, "It was light." The man asked, "What are the heavens made of? "The Imam (a.s.) said, "From water vapour." The man asked, "What is the Earth made of?" The Imam (a.s.) said, "From the waves." The man asked, "Why have they called Mecca the mother of the towns?" The Imam (a.s.) said, "Because the Earth has expanded out from beneath it." The man asked, "What is the sky of this world made of?"

.دُونِ جَمِيعِ أَهْلِ بَيْتِهِ

فَقَالَ الْمَأْمُونُ وَالْعُلَمَاءُ: جَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الأُمَّةِ خَيْراً، فَمَا نَجِدُ الشَّرْحَ وَالْبَيَانَ فِيَما اشْتَبَهَ عَلَيْنَا إِلاّ عِنْدَكُمْ. بابُ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ مِن خَبَر الشَّامِي وَما سَأَلَ عَن أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ فِي جامِع الكُوفَةِ

حَدَّثَنا أَبُو الحَسَن مُحَمَّد بْنِ عمرو بْنِ عَلِيّ بْنِ عَبْدِ اللَّه البَصَرِيّ بإيلاق قالَ: حَدَّثَنا عَبْدِ اللَّه مُن عَبْدِ اللَّه بْنِ أَحْمَد بْنِ عامِر الطَّائيّ قالحَدثنا أَبِي قالَ: حَدَّثَنا عَلِيّ بْنِ بُنِ أَحْمَد بْنِ عامِر الطَّائيّ قالحَدثنا أَبِي قالَ: حَدَّثَنا أَبِي جَعْفَر عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا أَبِي السَّلامُ قالَ: حَدَّثَنا أَبِي عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا أَبِي السَّلامُ قالَ: حَدَّثَنا أَبِي السَّلامُ قالَ: حَدَّثَنا أَبِي الصَّلامُ قالَ: حَدَّثَنا أَبِي الصَّلامُ قالَ: حَدَّثَنا أَبِي الصَّلامُ قالَ: حَدَّثَنا أَبِي الصَّلامُ قالَ: عَدَّثَنا أَبِي السَّلامُ قالَ: عَدَّثَنا أَبِي طَالِبٍ عَلَيْهِ السَّلامُ بِإِلْكُوفَة فِي الْجَامِع إِذْ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِي كَانَ عَلِيّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ بِالْكُوفَة فِي الْجَامِع إِذْ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِي كَانَ عَلِي عُلَيْهِ السَّلامُ بِالْكُوفَة فِي الْجَامِع إِذْ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ يَا قَالُونُ الْمَاسُ بِأَبْصَارِهِمْ .

فَقَالَ أَخْبِرْنِي عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى. فَقَالَ: خَلَقَ النُّورَ. قَالَ: فَمِمَّ خَلَقَ السَّمَاوَاتِ؟ قَالَ: مِنْ بُخَارِ الْمَاءِ. قَالَ: فَمِمَّ خُلِقَتِ الْجِبَالُ؟ قَالَ: مِنَ الأَمْوَاجِ. قَالَ: فَلِمَ سُمِّيَتْ مَكَّةُ أُمَّ قَالَ: فَمِمَّ خُلِقَتِ الْجِبَالُ؟ قَالَ: مِنَ الأَمْوَاجِ. قَالَ: فَلِمَ سُمِّيَتْ مَكَّةُ أُمَّ قَالَ: فَمِمَّ خُلِقَتِ الْجِبَالُ؟ قَالَ: مِنْ الأَمْوَاجِ. قَالَ: فَلِمَ سُمِّيَتْ مَكَّةُ أُمَّ الْأَرْضَ دُحِيَتْ مِنْ تَحْتِهَا. وَسَأَلَهُ عَنْ سَمَاءِ الدُّنْيَا مِمَّا هِيَ

The Imam (a.s.) said, "It is made of a restricted wave."

The man asked, "What is the width and length of the sun and the moon?" The Imam (a.s.) said, "It is nine-hundred Farsakhs square."1

The man asked, "What is the width and length of the stars?" The Imam (a.s.) said, "Twelve Farsakhs times the same amount."

The man asked, "What are the colors of the seven heavens and what are their names?" The Imam (a.s.) said, "The lowest heaven is called 'Rafi'a' made of smoke and water. The second heaven is called 'Faydoom' and it is the same color as copper. The third heaven is called 'Maroom' and it is the same color as brass. The fourth heaven is called 'Arfoloon' and it is the same color as silver. The fifth heaven is called 'Hayoon' and it is the same color as gold. The sixth heaven is called 'Aroos' and it is the same color as chrysolite2 green. The seventh heaven is called 'Ajma' and it is the same color as a while pearl."

And the man asked why cows stare at the ground and never raise their head up towards the sky. The Imam (a.s.) said, "They are ashamed of the Honorable the Exalted God. The cows keep their heads down from the time when the people of Moses (a.s.) worshipped the calf."

And the man asked about marrying two sisters at once. The Imam (a.s.) said, "Yaqoob ibn Ishaq married Hibar and Rahil. However, this was forbidden from then on and the following verse was revealed, "...and two sisters in wedlock at one and the same time..." 3

And the man asked about what the high and the low tides are. The Imam (a.s.) said, "It is one of the angels of God who is appointed to be at the sea. Whenever it steps into the water, they rise and whenever it leaves the water it lowers."

The man asked about the name of the father of the genies. The Imam (a.s.) said, "His name was Shooman. He is the one created from flames of the fire."

And the man asked if the Honorable the Exalted God has appointed any Prophets for the genies. The Imam (a.s.) said, "Yes. God had appointed a Prophet named Joseph for them, but they killed him."

The man asked, "What was the name of Satan while he was in the heavens?" The Imam (a.s.) replied, "His name was al-Harith."

.قَالَ: مِنْ مَوْج مَكْفُوفِ. وَسَأَلَهُ عَنْ طُولِ الشَّمْسِ وَالْقَمَرِ وَعَرْضِهِمَا

.قَالَ: تِسْعُمِاتَةِ فَرْسَخِ فِي تِسْعِمِاتَةِ فَرْسَخ

. وَسَأَلَهُ: كَمْ طُولُ الْكَوَاكِب وَعَرْضُهُ؟ قَالَ: اثْنَا عَشَرَ فَرْسَخاً فِي اثْنَيْ عَشَرَ فَرْسَخا

وَسَأَلُهُ عَنْ أَلْوَانِ السَّمَاوَاتِ السَّبْعِ وَأَسْمَائِهَا. فَقَالَ لَهُ: اسْمُ السَّمَاءِ الدُّنْيَا رَفِيعٌ، وَهِيَ مِنْ مَاءٍ وَدُخَانِ. وَاسْمُ السَّمَاءِ الثَّانِيَةِ قَيْدَراً، وَهِيَ عَلَى لَوْنِ الشَّبَهِ. وَالسَّمَاءُ التَّالِثَةُ اسْمُهَا الْمَارُومُ، وَهِيَ عَلَى لَوْنِ الشَّبَهِ. وَالسَّمَاءُ الرَّابِعَةُ اسْمُهَا الْمَارُومُ، وَهِيَ عَلَى لَوْنِ الشَّبَهِ. وَالسَّمَاءُ السَّادِسَةُ اسْمُهَا أَرفلون، وَهِيَ عَلَى لَوْنِ الذَّهَبِ. وَالسَّمَاءُ السَّادِسَةُ اسْمُهَا أَرفلون، وَهِيَ عَلَى لَوْنِ الذَّهَبِ. وَالسَّمَاءُ السَّادِسَةُ اسْمُهَا أَرفلون، وَهِيَ عَلَى لَوْنِ الذَّهَبِ. وَالسَّمَاءُ وَهِيَ دُرَّةٌ بَيْضَاءُ السَّابِعَةُ اسْمُهَا عَجْمَاءُ، وَهِيَ دُرَّةٌ بَيْضَاءُ

وَسَأَلَهُ عَنِ الثَّوْرِ مَا بَالُهُ غَاضٌ طَرْفَهُ وَلا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ. قَالَ: حَيَاءً مِنَ اللَّهِ عَزَّ وَجَلَّ لَمَّا عَبَدَ قَوْمُ مُوسَى الْعجْلَ نَكَسَ رَأْسَهُ.

وَسَأَلَهُ عَنْ مَنْ جَمَعَ بَيْنَ الأُخْتَيْنِ. فَقَالَ عَلَيْهِ السَّلاَمُ: يَعْقُوبُ بْنُ إِسْحَاقَ جَمَعَ بَيْنَ حَبَارَ وَرَاحِيلَ. فَحُرِّمَ بَعْدَ ذَلِكَ، ((...فَأَنْزَلَ (وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْن

.وَسَأَلَهُ عَنِ اسْمِ أَبِي الْجِنِّ. فَقَالَ: شُومَانُ، وَهُوَ الَّذِي خُلِقَ مِنْ مَارِجِ مِنْ نَارٍ

.وَسَأَلَهُ هَلْ بَعَثَ اللَّهُ نَبِيّاً إِلَى الْجِنِّ؟ فَقَالَ: نَعَمْ، بَعَثَ إِلَيْهِمْ نَبِيّاً يُقَالُ لَهُ يُوسُفُ، فَدَعَاهُمْ إِلَى اللَّهِ فَقَتَلُوهُ

. وَسَأَلُهُ عَن اسْم إِبْلِيسَ مَا كَانَ فِي السَّمَاءِ. فَقَالَ: كَانَ اسْمُهُ الْحَارِثَ

The man asked, "Why was Adam named Adam?" The Imam (a.s.) replied, "Since he was created from the Earth's expanse that is called "Adeem" in Arabic."4

The man asked, "Why does a man inherit twice that of a woman?" The Imam (a.s.) replied, "It is because of the wheat branch which had three seeds. Eve ate one and gave two to Adam. That is why men inherit double the amount that women do."

The man asked, "Which of the Prophets (a.s.) did the Honorable the Exalted God create circumcised at birth?" The Imam (a.s.) replied, "The Honorable the Exalted God create Adam, Seth, Idris, Noah, Shem the son of Noah, Abraham, David, Solomon, Lot, Ishmael, Moses, Jesus, and Muhammad (a.s.) circumcised" The man asked about the age of Adam (a.s.). The Imam (a.s.) said, "He lived for 930 years."

The man asked, "Who was the first poet? The Imam (a.s.) answered, "It was Adam." The man asked, "What was the poem about?" The Imam (a.s.) said, "When Adam was cast down to the earth he saw the extent of the earth and its air. When Abel killed Cane, then Adam said,

The land and its residents have changed vastly;

The appearance of the earth has turned black and ugly;

Whatever had a taste and color has changed;

And the freshness of those good looks has diminished;

I see my life span filled with sorrow;

May I get rid of this life tomorrow?

Why should I not cry while Cane is in the grave;

Abel killed his brother Cane so brave;

O sorry! I have lost that good-looking son!

Then Satan - may God damn it - replied,

Get away from this land and its residents

As there is no more room for you anymore in this expanded Paradise

. وَسَأَلَهُ لِمَ سُمِّى آدَمُ آدَمَ. قَالَ: لانَّهُ خُلِقَ مِنْ أَديم الأَرْض

وَسَأَلَهُ لِمَ صَارَ الْمِيرَاثُ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْتَيَيْنِ. فَقَالَ: مِنْ قِبَلِ السُّنْبُلَةِ، كَانَ عَلَيْهَا ثَلاثُ حَبَّات فَبَادَرَتْ إِلَيْهَا حَوَّاءُ . فَأَكَلَتْ مِنْهَا حَبَّةً، وَأَطْعَمَتْ آدَمَ حَبَّتَيْنِ؛ فَمِنْ أَجْلِ ذَلِكَ وَرِثَ الذَّكُرُ مِثْلَ حَظِّ الأُنْتَيَيْنِ

وَسَأَلَهُ عَمَّنْ خَلَقَ اللَّهُ مِنَ الأَنْبِيَاءِ مَخْتُوناً: فَقَالَ: خَلَقَ اللَّهُ آدَمَ مَخْتُوناً، وَوُلِدَ شَيْثٌ مَخْتُوناً، وَإِدْرِيسُ وَنُوحٌ وَإِبْرَاهِيمُ . وَدَاوُدُ وَسُلَيْمانُ وَلُوطٌ وَإِسْمَاعِيلُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ

. وَسَأَلُهُ كَمْ كَانَ عُمُرُ آدَمَ. فَقَالَ: تِسْعُمِائَّةِ سَنَةٍ وَثَلاثِينَ سَنَةً

. وَسَأَلَهُ عَنْ أَوَّلِ مَنْ قَالَ الشِّعْرَ. فَقَالَ: آدَمُ

قَالَ: وَمَا كَانَ شِعْرُهُ؟ قَالَ: لَمَّا أُنْزِلَ إِلَى الأَرْضِ مِنَ السَّمَاءِ، فَرَأَى تُرْبَتَهَا وَسِعَتَهَا وَهَوَاهَا وَقَتَلَ قَابِيلُ هَابِيلَ، قَالَ آدَمُ عَلَيْهِ السَّلامُ:

تَغَيَّرَتِ الْبِلادُ وَمَنْ عَلَيْهَا

فَوَجْهُ الأَرْضِ مُغْبَرٌّ قَبِيحٌ

تَغَيَّرَ كُلُّ ذِي لَوْنٍ وَطَعْمِ

وَقَلَّ بَشَاشَةُ الْوَجْهِ الْمَلِيح

أَرَى طُولَ الْحَيَاةِ عَلَيَّ غَمّاً

وَهَلْ أَنَا مِنْ حَيَاتِي مُسْتَريحُ

وَمَا لِي لاَ أَجُودُ بِسَكْبِ دَمْعِ

وَهَابِيلٌ تَضَمَّنَهُ الضَّريحُ

قَتَلْ قَابِيلُ هَابِيلاً أَخَاهُ

فَوَا حُزْنِي لَقَدْ فُقِدَ الْمَلِيحُ

:فَأَجَابَهُ إِبْلِيسُ

تَنَحَّ عَن الْبلاد وَسَاكِنِيهَا

فَفِي الْفِرْدَوْس ضاقَ بكَ الْفَسِيحُ

You and your spouse were living in peace

And from the troubles of the world was your heart at comfort.

But you could not escape my tricks and plots

Until you lost that valuable thing

And God gave the people tamarisk6 and bitter 'khamt7 Instead of Paradise and its open gates

And had I not received the Mercy of the Omnipotent

You would not have lost Paradise now."

The man asked about Adam crying in Paradise and how much he (a.s.) cried. The Imam (a.s.) said, "He cried one hundred years and tears flowed down his right eye like the Tigris River and from his right eye like the Euphrates River." The man asked, "How many times did Adam (a.s.) perform the *Hajj* pilgrimage?" The Imam (a.s.) said, "He performed it seventy times on foot. On the first visit the Shrike8 accompanied him and showed him where there was water. It had come out of Paradise along with him. Adam (a.s.) was admonished against eating shrikes and swallows." The man asked, "Why does a swallow not walk on the Earth?" The Imam (a.s.) replied, "Because it lamented over the Bayt al–Maqdis9 and cried over it for forty years. It always cried along with Adam (a.s.) and stayed with him in several homes. It carried along nine of the verses of the Honorable the Exalted God's Book which Adam (a.s.) had recited in Paradise, still has them and will have them forever. The verses were the first three verses from the beginning of Al–Kahf, three verses from Bani Israel – that are verses [The Holy Quran: Bani Israel 17:45–47], and three of the verses of Ya Sin starting with 'And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see." 10

The man asked about the first atheist and the initiator of atheism. The Imam (a.s.) answered, "It was the damned Satan." The man asked about Noah's name. The Imam (a.s.) said, "His name was As–Sakan. He was called 'Noah' because he lamented for his people for 950 years." 11 The man asked about the

width and length of Noah's Ark. The Imam (a.s.) said, "It was eight-hundred arm-lengths in length and five hundred arm-lengths in width and eighty arm-lengths in height."

وَكُنْتَ بِهَا وَزَوْجُكَ فِي قَرَارِ

وَقَلْبُكَ مِنْ أَذَى الدُّنْيَا مُريحٌ

فَلَمْ تَنْفَكَّ مِنْ كَيْدِي وَمَكْرِي

إِلَى أَنْ فَاتَكَ الثَّمَنُ الرَّبيحُ

وَبُدَّلَ أَهْلُهَا إِثْلاً وَخَمْطاً

بِحَبَّاتٍ وَأَبْوَابٍ مَنِيحُ

فَلَوْ لا رَحْمَةُ الْجَبَّارِ أَضْحى

بِكَفِّكَ مِنْ جِنَانِ الْخُلْدِ رِيح

وَسَأَلَهُ عَنْ بُكَاءِ آدَمَ عَلَى الْجَنَّةِ وَكَمْ كَانَتْ دُمُوعُهُ الَّتِي جَرَتْ مِنْ عَيْنَيْهِ. فَقَالَ عَلَيْهِ السَّلاَمُ: بَكَى مِائَةَ سَنَةٍ. وَخَرَجَ مِنْ عَيْنِهِ اليُمْنَى مِثْلُ دِجْلَةَ وَالْعَيْنِ الأُخْرَى مِثْلُ الْفُرَاتِ.

وَسَأَلَهُ كُمْ حَجَّ آدَمُ عَلَيْهِ السَّلامُ مِنْ حَجَّةٍ. فَقَالَ لَهُ سَبْعِينَ حَجَّةً مَاشِياً عَلَى قَدَمَيْهِ، وَأُوَّلُ حَجَّةٍ كَانَ مَعَهُ الصَّرَدُ يَدُلُّهُ عَلَى مَوَاضِعِ الْمَاءِ، وَخَرَجَ مَعَهُ مِنَ الْجَنَّةِ، وَقَدْ نُهِيَ عَنْ أَكْلِ الصَّرَدِ وَالْخُطَّافِ

وَسَأَلُهُ مَا بَالُهُ لا يَمْشِي عَلَى الأَرْضِ. قَالَ: لأَنَّهُ نَاحَ عَلَى بَيْتِ الْمَقْدِسِ، فَطَافَ حَوْلَهُ أَرْبَعِينَ عَاماً يَبْكِي عَلَيْهِ، وَلَمْ يَزَلْ يَبْكِي مَعَ آدَمَ عَلَيْهِ السَّلامُ. فَمِنْ هُنَاكَ سَكَنَ الْبُيُوتَ وَمَعَهُ تِسْعُ آيَاتٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ مِمَّا كَانَ آدَمُ يَقْرَؤُهَا فِي الْجَنَّةِ وَهِيَ مَعَهُ إِلَى يَوْمِ الْقِيَامَةِ. ثَلاثُ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ، وَثَلاثُ آيَاتٍ مِنْ سُبْحَانَ الَّذِي أَسْرَى، وَهِيَ وَإِذا قَرَأْتَ الْجَنَّةِ وَهِيَ مَعَهُ إِلَى يَوْمِ الْقِيَامَةِ. ثَلاثُ آيَاتٍ مِنْ أَوْلِ الْكَهْفِ، وَثَلاثُ آيَاتٍ مِنْ يس: وَجَعَلْنا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً

. وَسَأَلَهُ عَنْ أَوَّل مَنْ كَفَرَ وَأَنْشَأَ الْكُفْرَ. فَقَالَ: إِبْلِيسُ لَعَنَهُ اللَّهُ

وَسَأَلَهُ عَنِ اسْمِ نُوحٍ مَا كَانَ. فَقَالَ: كَانَ اسْمُهُ السَّكَنَ، وَإِنَّمَا سُمِّيَ نُوحاً لأَنَّهُ نَاحَ عَلَى قَوْمِهِ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ عَنِ اسْمِ نُوحٍ مَا كَانَ. فَقَالَ: كَانَ اسْمُهُ السَّكَنَ، وَإِنَّمَا سُمِّيَ نُوحاً لأَنَّهُ نَاحَ عَلَى قَوْمِهِ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ

وَسَأَلَهُ عَنْ سَفِينَةِ نُوحٍ عَلَيْهِ السَّلامُ مَا كَانَ عَرْضُهَا وَطُولُهَا. فَقَالَ: كَانَ طُولُهَا ثَمَانَمِانَّةِ ذِرَاعٍ وَعَرْضُهَا خَمْسَمِانَّةِ وَرَاعٍ وَعَرْضُهَا خَمْسَمِانَّةِ . ذَرَاعٍ وَارْتِفَاعُهَا فِي السَّمَاءِ ثَمَانُونَ ذِرَاعاً . ذرَاعٍ وَارْتِفَاعُهَا فِي السَّمَاءِ ثَمَانُونَ ذِرَاعاً

Then the man sat down. Another man stood up and said, "O Commander of the Faithful! Let me know about the name of the first tree planted on the Earth." The Imam (a.s.) replied, "It was called 'Al–Osaje. The cane of Moses (a.s.) was also made of the same tree." The man asked about the first plant that grew on the Earth?" The Imam (a.s.) said, "It was pumpkin that is a gourd." The man asked, "Who was the first of the people of the heavens and the Earth who performed the *Hajj* pilgrimage?" The Imam (a.s.) said, "It was Gabriel." The man asked about the first part of the Earth that was leveled during the flood?" The Imam (a.s.) said, "It was the location of the *Kaaba* that was fresh chrysolite green in color." The man asked about the noblest valley on the Earth. The Imam (a.s.) said, "It is a valley called "Sarandib" where Adam descended to from Paradise." The man asked about the worst valley on the Earth. The Imam (a.s.) said, "It is a valley in Yemen called "Barahut" and it is one of the valleys of Hell." The man asked about the prison which carried its own prisoner. The Imam (a.s.) said, "It was the fish which carried Yunus ibn Matta (Jonah) with it." The man asked about the six creatures which were not born from the womb. The Imam (a.s.) answered, "Adam, Eve, the sheep of Abraham, the cane of Moses, the she–camel of Salih, and the bat which Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) – made and it flew with the permission of the Honorable the Exalted God."

And the man asked about the accused thing which is neither human nor of the genies. The Imam (a.s.) replied, "It is the wolf which Joseph's brothers accused."

The man asked about the thing to whom God had revealed something but is neither human nor of the genies. The Imam (a.s.) replied, "It is the bee to which God had revealed something."

The man asked about the purest spot on the Earth on which one cannot pray. The Imam (a.s.) replied, "It is the roof of the *Kaaba*." 12

The man asked, "What part of the Earth felt the sunshine for a portion of one day but will never again feel it?" The Imam (a.s.) said, "It is that part of the sea which God split apart for Moses (a.s.) and the sun shined at its depth. Then the water covered it again and the sunshine will never reach there again."

The man asked about the thing which drank while it was alive and ate while it was dead. The Imam (a.s.) replied, "It was the cane of Moses (a.s.)."

ثُمَّ جَلَسَ الرَّجُلُ وَقَامَ إِلَيْهِ آخَرُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنَا عَنْ أَوَّلِ شَجَرَةٍ غُرِسَتْ فِي الأَرْضِ. فَقَالَ: الْعَوْسَجَةُ، . وَمِنْهَا عَصَا مُوسَى عَلَيْهِ السَّلامُ

. وَسَأَلَهُ عَنْ أَوَّل شَجَرَةٍ نَبَتَتْ فِي الأَرْضِ. فَقَالَ: هِيَ الدُّبَّاءُ، وَهُوَ الْقَرْعُ

. وَسَأَلَهُ عَنْ أَوَّل مَنْ حَجَّ مِنْ أَهْل السَّمَاءِ. فَقَالَ لَهُ: جَبْرَئِيلُ عَلَيْهِ السَّلامُ

. وَسَأَلَهُ عَنْ أَوَّلِ بُقْعَةٍ بُسِطَتْ مِنَ الأَرْضِ أَيَّامَ الطُّوفَانِ. فَقَالَ لَهُ، مَوْضِعُ الْكَعْبَةِ، وَكَانَ زَبَرْجَدَةً خَضْرَاءَ

.وَسَأَلَهُ عَنْ أَكْرَم وَادٍ عَلَى وَجْهِ الأَرْضِ. فَقَالَ لَهُ: وَادٍ يُقَالُ لَهُ سَرَنْدِيبُ، سَقَطَ فِيهِ آدَمُ عَلَيْهِ السَّلامُ مِنَ السَّمَاءِ

.وَسَأَلَهُ عَنْ شَرِّ وَادٍ عَلَى وَجْهِ الأَرْضِ. فَقَالَ: وَادٍ بِالْيمَنِ يُقَالُ لَهُ بَرَهُوتُ، وَهُوَ مِنْ أَوْدِيَةٍ جَهَنَّمَ

. وَسَأَلَهُ عَنْ سِجْنِ سَارَ بِصَاحِبِهِ. فَقَالَ: الْحُوتُ سَارَ بِيُونُسَ بْن مَتَّى عَلَيْهِ السَّلامُ

وَسَأَلَهُ عَنْ سِتَّةٍ لَمْ يَرْكُضُوا فِي رَحِمٍ. فَقَالَ: آدَمُ وَحَوَّاءُ وَكَبْشُ إِبْرَاهِيمَ وَعَصَا مُوسَى وَنَاقَةُ صَالِحٍ وَالْخُفَّاشُ الَّذِي . عَمِلَهُ عِيسَى بْنُ مَرْيَمَ وَطَارَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

.وَسَأَلَهُ عَنْ شَيْءٍ مَكْذُوبِ عَلَيْهِ لَيْسَ مِنَ الْجِنِّ وَلا مِنَ الإِنْسِ. فَقَالَ: الذِّئْبُ الَّذي كَذَبَ عَلَيْهِ إِخْوَةُ يُوسُفَ عَلَيْهِ السَّلامُ

.وَسَأَلَهُ عَنْ شَيْءٍ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ لَيْسَ مِنَ الْجِنِّ وَلا مِنَ الإِنْس. فَقَالَ: أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ لَيْسَ مِنَ الْجِنّ وَلا مِنَ الإِنْس. فَقَالَ: أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى النَّحْل

وَسَأَلَهُ عَنْ مَوْضِعٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ سَاعَةً مِنَ النَّهَارِ وَلا تَطْلُعُ عَلَيْهِ أَبَداً. قَالَ: ذَلِكَ الْبَحْرُ حِينَ فَلَقَهُ اللَّهُ عَزَّ وَجَلَّ وَسَأَلُهُ عَنْ مَوْضِعٍ طَلَعَتْ الْمَاءُ فَلَنْ تُصِيبَهُ الشَّمْسُ وَأُطْبِقَ عَلَيْهِ الْمَاءُ فَلَنْ تُصِيبَهُ الشَّمْسُ

.وَسَأَلَهُ عَنْ شَيْءٍ شَرِبَ وَهُوَ حَيٌّ وَأَكَلَ وَهُوَ مَيّتٌ. فَقَالَ: تِلْكَ عَصنا مُوسَى

The man asked about the one who advised but it was neither human nor of the genies. The Imam (a.s.)

replied, "It was an ant." 13

The man asked about the first one to prescribe circumcision. The Imam (a.s.) replied, "It was Abraham (a.s.)."

The man asked about the first female to be circumcised. The Imam (a.s.) replied, "It was Hagar – the mother of Ishmael whom Sarah circumcised to have honored her oath."

The man asked about the first woman to have dragged her skirt on the ground. The Imam (a.s.) replied, "It was Hagar who was running away from Sarah."

The man asked about the first man to have dragged his garment on the ground. The Imam (a.s.) replied, "It was Qarun." 14

The man asked about the first one to wear sandals. The Imam (a.s.) replied, "It was Abraham (a.s.)."

The man asked about the one with the noblest lineage. The Imam (a.s.) replied, "It was God's friend Joseph – the son of Jacob Israel ul–lah ibn Ishaq Thabihullah ibn Abraham (a.s.) – God's close friend."

The man asked about the six Prophets who had two names. The Imam (a.s.) replied, "They are Yusha' ibn Noon<u>15</u>, also called Thul Kifl; Jacob also called Israel; Khazr also called Heliqa; Yunus also called Thul Noon; Jesus also called the Messiah; and Muhammad (a.s.) also called Ahmad."

The man asked about the thing which breezes but has no flesh and blood. The Imam (a.s.) replied, "It is the morning." 16

The man asked about the five Prophets who spoke Arabic. The Imam (a.s.) replied, "They are Hud, Sho'aib, Salih, Ishmael and Muhammad."

Then the man sat down. Another man stood up and tried to make trouble with his questions. He said, "O Commander of the Faithful! Let me know who flees from whom in the following verse from the Honorable the Exalted God, 'That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others. '17 The Imam (a.s.) said, "Cane flees from Abel. The one who flees from his mother is Moses (a.s.). The one who flees from

. وَسَأَلَهُ عَنْ أَوَّلٍ مَنْ خُفِضَ مِنَ النِّسَاءِ. فَقَالَ: هَاجَرُ أُمُّ إِسْمَاعِيلَ؛ خَفَضَتْهَا سَارَةُ لِتَخْرُجَ مِنْ يَمِينِهَا

.وَسَأَلَهُ عَنْ أَوَّل امْرَأَةِ جَرَّتْ ذَيْلَهَا. فَقَالَ: هَاجَرُ لَمَّا هَرَبَتْ مِنْ سَارَةَ

. وَسَأَلَهُ عَنْ أَوَّل مَنْ جَرَّ ذَيْلَهُ مِنَ الرِّجَالِ. فَقَالَ: قَارُونُ

. وَسَأَلَهُ عَنْ أَوَّل مَنْ لَبسَ النَّعْلَيْنِ. فَقَالَ: إِبْرَاهِيمُ عَلَيْهِ السَّلامُ

وَسَأَلَهُ عَنْ أَكْرَمِ النَّاسِ نَسَباً. فَقَالَ: صِدِّيقُ اللَّهِ يُوسُفُ بْنُ يَعْقُوبَ إِسْرَائِيلِ اللَّهِ بْنِ إِسْحَاقَ ذَبِيحِ اللَّهِ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّه.

وَسَأَلَهُ عَنْ سِتَّةٍ مِنَ الأَنْبِيَاءِ لَهُمْ اسْمَانِ. فَقَالَ: يُوشَعُ بْنُ نُونٍ وَهُوَ ذُو الْكِفْلِ، وَيَعْقُوبُ وَهُوَ إِسْرَائِيلُ، وَالْخِضْرُ وَهُوَ وَسَأَلَهُ عَنْ سِتَّةٍ مِنَ الأَنْبِيَاءِ لَهُمْ اسْمَانِ. وَهُوَ الْمُسِيعُ، وَمُحَمَّدٌ وَهُوَ أَحْمَدُ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ

وَسَأَلُهُ عَنْ شَيْءٍ تَنَفَّسَ لَيْسَ لَهُ لَحْمٌ وَلا دَمِّ. فَقَالَ: ذَاكَ الصُّبْحُ إِذَا تَنَفَّسَ

. وَسَأَلَهُ عَنْ خَمْسَةٍ مِنَ الأَنْبِيَاءِ تَكَلَّمُوا بِالْعَرَبِيَّةِ: فَقَالَ: هُودٌ وَشُعَيْبٌ وَصَالِحٌ وَإِسْمَاعِيلُ وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ

ثُمَّ جَلَسَ وَقَامَ رَجُلٌ آخَرُ فَسَأَلَهُ وَتَعَنَّتَهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أُمُّ جَلَسَ وَقَامَ رَجُلٌ آخَرُ فَسَأَلَهُ وَتَعَنَّتُهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أُمُمْ؛ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصاحِبَتِهِ وَبَنِيهِ) مَنْ هُمْ؟

، فَقَالَ: قَابِيلُ يَفِرُّ مِنْ هَابِيلَ، وَالَّذِي يَفِرُّ مِنْ أُمِّهِ مُوسَى، وَالَّذِي يَفِرُّ مِنْ أَبِيهِ إِبْرَاهِيمُ

his father – that is the one who raised him not his real father – is Abraham (a.s.). The one who flees from his wife is Lot (a.s.). The one who flees from his son is Noah (a.s.) fleeing from his son Kan'an." The man asked, "Who was the first one to undergo a sudden death?" The Imam (a.s.) said, "It was David (a.s.) who died on the pulpit on a Wednesday." The man asked, "What are the four things that never get satiated with another four things?" The Imam (a.s.) said, "The Earth never gets satiated with rain. The female never gets satiated with the male. The eyes never get satiated with looking and the scientist never gets satiated with knowledge." The man asked, "Who was the first man to coin *Dinar* and

Dirham?" The Imam (a.s.) said, "It was Nimrood, the son of Kan'an after Noah (a.s.)." The man asked, "Who was the first one to do the acts of the people of Lot (homosexuality)?" The Imam (a.s.) said, "It was Satan who offered himself." The man asked about the meaning of the sound of the dove called "Ra'ebia?" The Imam (a.s.) said, "It is cursing those who are people of musical instruments, singing maidens, clarinets and lutes." The man asked about the nickname of Al-Borag. The Imam (a.s.) said, "Its nickname is Aba Hilal." The man asked, "Why was the king of Tobba called Tobba?" The Imam (a.s.) said, "He was a young writer who used to write for the king before himself. He used to start writing by writing, "In the Name of God who created the wind and the cry." The king asked him to start by writing, "In the name of the king of lightning." But he refused to do so and said, "I will only start writing in the Name of my Worshipped One. Then I will consider your needs." Then the Honorable the Exalted God thanked him for that and granted him the kingdom of that king and the people obeyed him. That is why he was called "Tobba." The man asked, "Why is a goat's tail upwards and his private parts can be seen?" The Imam (a.s.) said, "When Noah (a.s.) wanted to have it get on the Ark, it disobeyed Noah (a.s.). Therefore, Noah (a.s.) used force to push it into the Ark and its tail broke. The private parts of sheep are covered since it got on the Ark by itself. Then Noah (a.s.) caressed it and the private parts got covered with fat."

The man asked him about the language of the people in Paradise. The Imam (a.s.) replied, "The people in Paradise speak in Arabic." He asked him about the language of the people in the Fire. The Imam replied, "They speak in Magi." 18

. وَالَّذِي يَفِرُّ مِنْ صَاحِبَتِهِ لُوطٌ، وَالَّذِي يَفِرُّ مِن ابْنِهِ نُوحٌ، يَفِرُّ مِن ابْنِهِ كَنْعَانَ

. وَسَأَلُهُ عَنْ أَوَّل مَنْ مَاتَ فَجْأَةً. فَقَالَ: دَاوُدُ عَلَيْهِ السَّلامُ؛ مَاتَ عَلَى مِنْبَرِهِ يَوْمَ الأَرْبِعَاءِ

.وَسَأَلَهُ عَنْ أَرْبَعَةٍ لا يَشْبَعْنَ مِنْ أَرْبَعَةٍ. فَقَالَ: أَرْضٌ مِنْ مَطَر، وَأُنْثَى مِنْ ذَكَر، وَعَيْنٌ مِنْ نَظَر، وَعَالِمٌ مِنْ عِلْم

. وَسَأَلَهُ عَنْ أَوَّلِ مَنْ وَضَعَ سِكَكَ الدَّنَانِيرِ وَالدَّرَاهِمِ. فَقَالَ: نُمْرُودُ بْنُ كَنْعَانَ بَعْدَ نُوحٍ

. وَسَأَلُهُ عَنْ أَوَّلِ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ. فَقَالَ: إِبْلِيسُ، فَإِنَّهُ أَمْكَنَ مِنْ نَفْسِهِ

. وَسَأَلَهُ عَنْ مَعْنَى هَديرِ الْحَمَامِ الرَّاعِبِيَّةِ. فَقَالَ: تَدْعُو عَلَى أَهْلِ الْمَعَازِفِ وَالْقَيْنَاتِ وَالْمَزَامِيرِ وَالْعِيدَانِ

. وَسَأَلُهُ عَنْ كُنْيَةِ الْبُرَاقِ. فَقَالَ: يُكَنَّى أَبَا هُزَالِ

وَسَأَلَهُ لِمَ سُمِّيَ تُبَّعٌ تُبَّعاً. قَالَ: لأَنَّهُ كَانَ غُلاماً كَاتِباً، فَكَانَ يَكْتُبُ لِمَلِكِ كَانَ قَبْلَهُ، فَكَانَ إِذَا كَتَبَ بِسْمِ اللَّهِ الَّذِي خَلَقَ صُبْحاً وَرِيحاً، فَقَالَ الْمَلِكُ: اكْتُبْ وَابْدَأْ بِاسْمِ مَلِكِ الرَّعْدِ. فَقَالَ: لا أَبْدَأُ إِلا بِاسْمِ إِلَهِي ثُمَّ أَعْطِفُ عَلَى حَاجَتِكَ. فَسُمِّيَ تُبَعاً . فَسُمِّيَ تُبَعاً . فَسُمِّيَ تُبَعاً . فَسُمِّيَ تُبَعاً

وَسَأَلَهُ: مَا بَالُ الْمَاعِزِ مُفَرْقَعَةُ الذَّنَبِ بَادِيَةُ الْحَيَاءِ وَالْعَوْرَةِ؟ فَقَالَ: لأنَّ الْمَاعِزَ عَصَتْ نُوحاً لَمَّا أَدْخَلَهَا السَّفِينَةَ، فَدَفَعَهَا فَكَسَرَ ذَنَبَهَا. وَالنَّعْجَةُ مَسْتُورَةُ الْحَيَاءِ وَالْعَوْرَةِ لأنَّ النَّعْجَةَ بَادَرَتْ بِالدُّخُولِ إِلَى السَّفِينَةِ، فَمَسَحَ نُوحٌ عَلَيْهِ فَدَفَعَهَا فَكَسَرَ ذَنَبَهَا. وَالنَّعْجَةُ مَسْتَوَت الْأَلْيَةُ ... السَّلامُ يَدَهُ عَلَى حَيَاهَا وَذَنَبَهَا فَاسْتَوَت الأَلْيَةُ

. وَسَأَلَهُ عَنْ كَلام أَهْلِ الْجَنَّةِ: فَقَالَ: كَلامُ أَهْلِ الْجَنَّةِ بِالْعَرَبِيَّةِ

. وَسَأَلَهُ عَنْ كَلام أَهْلِ النَّارِ: فَقَالَ: بِالْمجُوسِيَّةِ

The man asked him about the various ways to sleep. The Commander of the Faithful (a.s.) said, "There are four ways to sleep. The Prophets (a.s.) sleep on their back. Their eyes do not go to sleep and await revelations from their Lord – the Honorable the Exalted. The believers sleep on their right side and face the *Qibla*. 19 The Kings and their children sleep on their left side so that they can enjoy what they eat. Satan, his followers, mad and ill persons sleep on their stomach."

Then the man sat down. Another man stood up and said, "O Commander of the Faithful! What is your opinion about Wednesdays having bad omen?" The Imam (a.s.) said, "It is the last Wednesday of the month on which the moon is wane. It was on that day that Abel killed his brother Cane. Abraham was thrown into the fire on Wednesday. He was put in a catapult on Wednesday. God drowned Pharaoh on Wednesday. The Honorable the Exalted God destroyed the people of Lot. God sent the 'furious wind'20 to the people of 'Ad on Wednesday. The '(garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered)'21 on Wednesday. The Honorable the Exalted God had the bug overcome Nimrood on Wednesday. Pharaoh wanted to kill Moses on Wednesday. The roof fell down upon one of the pagan tribes in the past. Pharaoh issued the order to kill baby boys on Wednesday. The Bait ul-Moqaddas was ruined on Wednesday. The mosque of Solomon, the son of David, in Astakhar was burnt on Wednesday. John, the son of Zacharias, was killed on Wednesday. The punishment started to overtake the people of Pharaoh on Wednesday. Jacob (a.s.) lost his family, wealth and children on Wednesday. Joseph was taken to prison on Wednesday. God said '..., that We destroyed them and their people, all (of them) '22 on Wednesday. The heavenly cry overtook them on Wednesday. The people of Thamud slaughtered the she-camel on Wednesday. Stones fell down like rain on the

people of Lot on Wednesday. The Prophet's (a.s.) head and tooth broke on Wednesday. The Amaliqa23 took the Ark of Covenant from the Children of Israel on Wednesday." The man asked the Imam (a.s.) about the days of the week and what can be done on them. The Commander of the Faithful (a.s.) said, "Saturdays are for deceit and trickery. Sundays are for planting and building. Mondays are for war and bloodshed. Tuesdays are for traveling and making requests. Wednesdays are for pessimism and bad omen. Thursdays are for visiting the chiefs and Fridays are for proposing to and getting married."24

وَسَأَلَهُ عَنِ النَّوْمِ عَلَى كَمْ وَجْهٍ هُوَ. فقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: النَّوْمُ عَلَى أَرْبَعَةِ أَصْنَاف؛ الأَنْبِيَاءُ تَنَامُ عَلَى وَسَأَلْهُ عَنِ النَّوْمُ عَلَى كَمِينِهِ مُسْتَقْبِلَ الْقِبْلَةِ. وَالْمُلُوكُ وَأَبْنَاوُهَا تَنَامُ الْقَفْيَتِهَا مُسْتَقْبِلَ الْقِبْلَةِ. وَالْمُلُوكُ وَأَبْنَاوُهَا تَنَامُ عَلَى مَمِينِهِ مُسْتَقْبِلَ الْقِبْلَةِ. وَالْمُلُوكُ وَأَبْنَاوُهَا تَنَامُ عَلَى وَجْهِهِ مُنْبَطِحاً . عَلَى شِمَالِهَا لِيَسْتَمْرُءُوا مَا يَأْكُلُونَ. وَإِبْلِيسُ وَإِخْوَانُهُ وَكُلُّ مَجْنُونِ وَذِي عَاهَةٍ تَنَامُ عَلَى وَجْهِهِ مُنْبَطِحاً

ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِي عَنْ يَوْمِ الْأَرْبِعَاءِ وَتَطَيُّرِنَا مِنْهُ وَتَقْلِهِ وَأَيُّ أَرْبِعَاء هُو. قَالَ: آخِرُ أَرْبِعَاء فَي الشَّهْرِ، وَهُو الْمُحَاقُ، وَفِيهِ قَتَلَ قَابِيلُ هَابِيلُ هَابِيلَ أَخَاهُ. وَيَوْمَ الأَرْبِعَاءِ جُعَلَ اللَّهُ عَيْ إِبْرَاهِيمُ فِي النَّارِ. وَيَوْمَ الأَرْبِعَاء وَصَعَعُوهُ فِي الْمَنْجَنِيقِ. وَيَوْمَ الأَرْبِعَاء أَغْرَقَ اللَّهُ عَزَّ وَجَلَّ فِرْعَوْنَ. وَيَوْمَ الأَرْبِعَاء جَعَلَ اللَّهُ عَلَى اللَّهُ عَلَى الْمُؤْمِعِ عَلَى قَوْمٍ عَادٍ. وَيَوْمَ الأَرْبِعَاء أَصْبُحَت كَالصَّرِيمِ. وَيَوْمَ الأَرْبِعَاء سَلَطَ اللَّهُ عَلَى اللَّهُ الْمَوْدِلَ وَيَوْمَ الأَرْبِعَاء غَلَولَ اللَّهُ الْمَعْدِلُ وَيَوْمَ الأَرْبِعَاء غُورَت النَّاقَةُ. وَيَوْمَ الأَرْبِعَاء عُقِرَت النَّاقَةُ وَيَوْمَ الأَرْبِعَاء أَخْذَت الْعَمَالِيقُ الْمَعْرَ عَلَيْهِمُ حِجَارَةً مِنْ سِجِيلٍ. وَيَوْمَ الأَرْبِعَاء شُحَةُ النَّبِي وَكُسُرَتْ رَبَاعِينَةُهُ. وَيَوْمَ الأَرْبِعَاء أَخْذَت الْعَمَالِيق الْمُؤْمِ عَلَيْهُمْ أَجْمُعِينَ الْ وَيُومَ الأَرْبِعَاء أَخْذَت الْعَمَالِيق الللَّهُ الْمَعْرَ عَلَيْهُمْ الْأَرْعِعَاء أَخْذَت الْعَمَالِيق اللَّهُ الْمَالِيقُ الْمَالِيقُ الْمُؤْلِ عَلَيْ الْمَالِيقُ الْمُؤْلِ عَلَا الْمُؤْلِ عَلَيْهُ ال

وَسَأَلَهُ عَنِ الأَيَّامِ وَمَا يَجُوزُ فِيهَا مِنَ الْعَمَلِ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ: يَوْمُ السَّبْتِ يَوْمُ مَكْرٍ وَخَدِيعَةٍ، وَيَوْمُ الثَّلاَثَاءِ يَوْمُ حَرْبٍ وَدَمٍ، وَيَوْمُ الأَرْبِعَاءِ يَوْمٌ شُؤُمٌ فِيهِ يَتَطَيَّرُ الأَّعَرَبِ وَدَمٍ، وَيَوْمُ الأَرْبِعَاءِ يَوْمٌ شُؤُمٌ فِيهِ يَتَطَيَّرُ اللَّحَدِ يَوْمُ خَرْبٍ وَدَمٍ، وَيَوْمُ الأَرْبِعَاءِ يَوْمٌ شُؤُمٌ فِيهِ يَتَطَيَّرُ اللَّحَدِ يَوْمُ النَّاسُ، وَيَوْمُ الْخُمِيسِ يَوْمُ الدُّخُولِ عَلَى الأُمْرَاءِ وَقَضَاءِ الْحَوَائِج، وَيَوْمُ الْجُمُعَةِ يَوْمُ خِطْبَةٍ وَنِكَاحٍ

24–2 Muhammad ibn Musa ibn al-Mutawakkil -may God be pleased with him- narrated that Abdullah ibn Ja'far al-Himyari quoted on the authority of Ibrahim ibn Hashem, on the authority of Ahmad ibn Aamir Al-Ta'ee, "I heard Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) say, 'Wednesdays are bad days with a bad omen. Whoever performs a phlebotomy (blood-letting) on that day should fear that it leaves a bruise behind. And whoever removes his hair, wool, or bristles on that day should fear to get leprosy."

- 1. The word Farsakh in Arabic means extended and uninterrupted. It is only used in Persian to denote a unit of distance. It is not clear why the talk that is being carried out in Arabic is mixed up with Persian words. This points out to the weakness of this tradition and its unreliability.
- 2. Chrysolite, a certain green transparent gem is a well-known gem that is a kind of expensive gem similar to but more expensive than emerald, which is dark green.

- 3. Qur'an, 4:23
- 4. Adam is in Hebrew
- <u>5.</u> We also see similar accounts in the Bible. Midrash Psalms 9,7 accounts thirteen people in the Biblical period who were born circumcised. Although there is no allusion in the Hebrew Bible that these men were born in such a condition or even that they were (or were not) circumcised by their fathers or anyone else, the rabbis deduced this from several verses, "And two peoples shall be separated from your bowels (Gen 25,23), one circumcised, and the other not circumcised. From this verse you can learn that Jacob was born circumcised.
- <u>6.</u> Any of a genus of chiefly desert shrubs and trees having tiny narrow leaves and masses of minute flowers with five stamens and a one-celled ovary.
- 7. Lote-trees: A large tree (Celtis australis), found in the south of Europe. It has a hard wood, and bears a cherrylike fruit. Called also nettle tree. As we read in the Holy Quran, "But they turned away (from God), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (a.s.tunted) Lote-trees." [Qur'an, Saba 34:16]
- <u>8.</u> Any of numerous usually largely gray or brownish oscine birds (family Laniidae) that have a hooked bill, feed chiefly on insects, and often impale their prey on thorns.
- 9. Al-Aqsa Mosque in Jerusalem
- 10. Qur'an, 36:9-11
- 11. Noah in Arabic means lamentation.
- 12. The way to pray on the roof of the Kaaba has been described in Kafi and Man La Yahdharohu al-Faqih and other books on Islamic jurisprudence. This question does not appear in a similar tradition in Bihar al-Anwar. It may be that it is said as such here because the narrator of this tradition is one of the adherers to the Sunni sect.
- 13. Refer to the Chapter 'Al-Naml of the Holy Quran.
- 14. Qarun or Korah. Ibn Ab'bas may God be pleased with him held the opinion that Qarun (Korah) was a paternal cousin of Moses (a.s.). This view is supported by many other narrators, including Ibn Juraij, who added that he was Qarun Ibn Yashar Ibn Qahith, while Moses was the son of Imran Ibn Hafith. Ibn Juraij went further and rejected the viewpoint of Ibn Ishaq that he was a paternal uncle of Moses (a.s.). Qatadah said that Qarun was called An–Nur (the light) for he had a melodious voice while reciting the Torah (Taurat), but he became a hypocrite just like As–Samiri. Thus, Qarun was destroyed because of his transgression due to the wealth and riches he had.

Shahr Ibn Haushab said that he dragged his garment (i.e. wore it long and trailing) out of pride and arrogance. God the Almighty mentions the abundance of his wealth and riches so that its keys would have been a burden to a body of strong men. It was also said that the keys were made of leather and that they used to be carried on sixty mules. God knows best! However, Qarun was advised by the godly men from among his people: {Do not exult. Verily God likes not those who exult (with riches, being ungrateful to God). "But seek with that (wealth) which God has bestowed on you, the home of the Hereafter}. That is, do not be arrogant or conceited with riches, being ungrateful to God the Almighty. They advised him to direct his endeavors to gain Divine Reward in the Hereafter, as it is the best of all rewards. But he should take from his money what is lawful to him and have the possible lawful joys of this present life. {...and forget not your portion of lawful enjoyment in this world}. And they advised him: {do good as God has been good to you}, that is, do good to the Creation of God Who has been good to you. And {seek not mischief in the land}, that is, do not harm the people regarding whom you were commanded to do good. If you harm them, God will punish you and take back what He has granted you. {Verily, God likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)}. Qarun's answer to this good advice of his people was nothing but: {He said, This has been given to me only because of the knowledge I possess}. In other words, I do not need what you have said or referred to, as God only gave me this because He knew that I deserve it and I am really qualified for it. Moreover, were it not that He loves me, He would not grant me this. However, God the Almighty refutes his statement saying: {Did he not know that God had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the Mujrimun (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because God knows them well, so they will be punished without being called to account)}. In other words, We have destroyed before him generations because of their sins and bad deeds, and they were stronger than Qarun and they had more riches and children than he. So, if what he said

was true, We would not punish anyone of those who had more riches than he has, and his wealth and riches would not be a proof of Our love or care for him.

God the Almighty says elsewhere in Qur'an, {It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness – these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high! [Qur'an, Saba 34:37).

And God says, "Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand." [Qur'an, Al-Mu'minun 23:55-56].

God's answer to Qarun's claims confirms our interpretation of Qarun's saying, {This has been given to me only because of the knowledge I possess}. But as for those who claimed that he was an alchemist, or that he knew the Greatest Name of Allah the Almighty, or that he used it to collect wealth, all these are fallacies and not true. For alchemy cannot change the reality of something, and the Greatest Name is of no effect if it is pronounced by a disbeliever. And, Qarun was inherently a disbeliever and apparently a hypocrite. Moreover, the context of the advice given by his people and his answer to them do not support that claim.

God the Almighty says: {So he went forth before his people in his pomp}. Many interpreters mentioned that he went forth before his people in great luxuries, with servants, rich clothes, and riding animals. When those who were desirous of the life of this world saw him, they wished to have the same and wondered, "What a great fortune he has!" When their saying reached the ears of the godly righteous men they said to them: {Woe be to you! The Reward of God is better for those who believe and do righteous good deeds}. That is, the Reward of God in the Hereafter is better and higher than this.

Almighty God says: {and this none shall attain except those who are As-Sabirun (the patient in following the truth)}. In other words, none shall attain this advice regarding the Hereafter in the presence of the joys of this present life, except those who are guided and those whose hearts are fixed and minds made stable by the Almighty God's Grace. And nothing is better than the saying of some of our earlier scholars who said, "Verily, God loves penetrative insight in the time of suspicious matters and perfect reasoning in the time of the presence of desires."

God the Almighty says: {So, We caused the earth to swallow him and his dwelling place. Then, he had no group or party to help him against God, nor was he one of those who could save themselves}. When God the Almighty mentions his setting forth in his pomp, He says {So, We caused the earth to swallow him and his dwelling place}.

Ibn Ab'bas (may Allah be pleased with him) and as-Sadiy narrated that Qarun gave a prostitute a sum of money to accuse Moses (a.s.), while he was in the company of others, of committing adultery with her. It is said that she did it and, consequently, Moses (a.s.) trembled with fear and performed two units of prayer and then said to her, "By God! Tell me, who hired you to do this?" She replied, "It was Qarun who hired me to do that." Then, she sought God's Forgiveness and repented to Him. Upon that, Moses (a.s.) prostrated himself and invoked God against Qarun. God the Almighty revealed to him that He had subjugated the earth to obey him. Moses (a.s.) commanded the earth to swallow Qarun and his dwelling place. And so it was! God knows best!

It was also said that when Qarun went forth before his people in his pomp, with guards, mules and fine clothes, he passed by Moses (a.s.) while he was reminding the people of God. When the people saw Qarun, most of them turned their faces towards him. Moses (a.s.) called to him, "Why do you do this?" Qarun replied, "O Moses! You have been favored with prophethood and I have been favored with riches. If you want, you may go forth and invoke God against me, and I will invoke Him against you." At that, both of them went forth and Moses (a.s.) said, "Would you like to begin?" Qarun said, "Yes," and he made his invocations, but they were not answered. When Moses (a.s.) invoked God the Almighty against him saying, "O God! Command the earth to transgress today," God revealed to him that He did. Then Moses (a.s.) said, "O earth! Take them!" And it took them to their feet. Then he said, "Take them!" And it took them to their shoulders. Then he said, "O earth! Bring their riches and treasures!" They were brought till they saw them, then Moses (a.s.) pointed with his hand saying, "Go, you sons of Laui!" And they sank into the earth.

It was narrated from Qatadah that he said, "They will sink into the earth till the Day of Resurrection."

Ibn Ab'bas – may God be pleased with him – said, "They sank into the earth till they reached the seventh earth. Allah the Almighty says: {Then he had no group or party to help him against God, nor was he one of those who could save themselves}. He could not help himself or get help from others. God the Almighty states, "(Man) will have no power, and no

helper."[Qur'an, at-Tariq 86:10] When the people saw what happened to Qarun and his treasures, sinking into the earth and completely destroyed, those who had desired for a position like his position the day before regretted and thanked God the Almighty. They said, {Had it not been that God was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful}.

Then, God the Almighty informs us that {That home of the Hereafter}, that is, Paradise, is prepared only for those {who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes}. And then He says: {And the good end is for the Muttaqun (the pious and righteous persons)}.

This story of Qarun might have taken place before they got out of Egypt, for God the Almighty says, "So, We caused the earth to swallow him and his dwelling place". Or it might have taken place after the exodus from Egypt. God knows best! However, the Almighty God mentions the dispraise of Qarun in several verses in the Glorious Quran. God says, "Of old We sent Moses, with Our Signs and an authority manifest, to Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lies!" [Qur'an, Mu'min 40:23–24]. And in Chapter al–Ankabut, after mentioning 'Ad, Thamud, Pharaoh, Haman and Qarun, He says, "(Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us). Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them, "They injured (and oppressed) their own souls." [Qur'an, Ankabut 29:39–40]. The one who was swallowed by the earth was Qarun, and those who were drowned were Pharaoh, Haman and their troops because they were sinful.

[Source: http://www.islamonline.net/English/ram2002/10/Quran/Stories/article04.sh... [1]

- 15. He was the Trustee of Moses and was not a Prophet.
- 16. As in Arabic they say 'Tanafas as-Sobh or the morning breathed meaning the morning came.
- 17. Qur'an, 80:34-37
- 18. Zoroastrian's language
- 19. The direction in which Muslims pray to or the Kaaba in Mecca.
- 20. "For We sent against them a furious wind, on a Day of violent Disaster." [Qur'an, 54:18]
- 21. Qur'an, 68:20
- 22. Qur'an, 27:51
- 23. They were one of the tribes which lived in the northern part of the Arabian Peninsula in the Sinai Desert.
- 24. This is a weak tradition containing some correct parts and many contradictions and ill posed statements. The narrator of the tradition must have been one of the people working for the government since it is narrated on the authority of Imam Hadi and Imam Askari who were imprisoned. Sheikh Sadooq has narrated it without attempting to change its contents.

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